

OUR STORY TOO - LESSON 17
REVIEW TEST FOR SECTION C

- (1) - (2) In James Cone's religious point of view, the "two warring ideals" for black people in the U.S. involve the dilemma or tension of being simultaneously African and Christian.
- (3) - (7) The five religious themes that have defined the character of black religious thought in the U.S. are:
(a) justice (b) liberation (c) hope (d) love (e) suffering

Which one of these themes is the correct response for each question below?

- (3) a Which has been the most predominant of these themes?
- (4) a Which of these themes was identified with the punishment of oppressors?
- (5) b Which of these themes was synonymous with the deliverance of the oppressed from the bondage of slavery?
- (6) c For which of these themes was the term "heaven" used?
- (7) e Which of these themes created the most serious challenge to the faith of African-Americans?
- (8) - (9) What two Biblical texts were used by African-Americans to attempt to resolve the theological dilemma that slavery and racism created for them? the Exodus and Psalm 68:31
- (10) Why did black Baptist clergy find it easier than black Methodist clergy to remain pastors while also being deeply involved in struggle for black equality in society?
Because of the autonomy of their local congregations
- (11) - (12) Many interpreters of Martin Luther King, Jr. have underscored the influence that several white theologians had on him. Cone maintains, however, that King was a product of the black church tradition, and that King did not arrive at his convictions about God from reading white theologians. Rather, his religious beliefs derived from his acceptance of black faith and his application of it to the civil rights struggle.
- (13) - (15) Cone presents King as the public embodiment of the central ideas of black religious thought. Love was at the center of King's thought, but he interpreted love in the light of:
(a) justice for the poor
(b) liberation for all
(c) the certain hope that God has not left this world in the hands of evil people

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- (16) - (19) King's operational theology was an amazing mixture. It included:
- (a) the democratic tradition of freedom
 - (b) the biblical tradition of justice and liberation as found in Exodus and the Hebrew prophets.
 - (c) the New Testament idea of love and suffering as disclosed in Jesus' cross.
 - (e) the Gandhian method of non-violence as a strategy for achieving justice.
- (20) King prophetically proclaimed God's judgment against America and God's righteous indignation against the three great evils of our time. Which one of the following was not one of these evils?
- b
- (a) war (b) sexism (c) poverty (d) racism
- (21) - (24) Ever since its origins in American slavery, black religious thought has faced the question of whether to advocate integration into U.S. society or separation from it.
- (a) What has been the majority stance of those in the black churches and civil rights movement? integration
 - (b) Those of this majority view have emphasized the American side of being African-American.
 - (c) The other view, the minority view, has been separation. Those espousing this view have emphasized the African side of being African-American.
- (25) - (31) Match one of these advocates of black nationalism with each description below:
- (a) Malcolm X (b) Marcus Garvey (c) Henry McNeal Turner
- (25) a The most persuasive interpreter of black nationalism during the 1960's.
- (26) c A bishop of the African Methodist Episcopal Church.
- (27) b The founder of the Universal Negro Improvement Association.
- (28) a A convert to Islam, he viewed Christianity and U.S. society as being essentially white.
- (29) c He claimed that black people have as much right biblically and otherwise to believe that God is Negro as white people have to believe that God is white.

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(30) b He claimed that Negroes believe in the everlasting God, the God of Ethiopia.

(31) a He critiqued King's philosophy of integration, non-violence, and love, advocating instead black unity, self-defense, and self-love.

(32) - (34) Black clergy who were committed to black power and who wanted to remain within the Christian community had to find a way to reconcile the two.

Many began to advocate the development of a black theology, and the rejection of the dominant theologies of Europe and North America as heretical.

They came to view the central message of the gospel as: God's liberation of the poor.

(35) - (36) Black theologians have reflected on the cross of Christ Jesus in light of the actual suffering of the oppressed in black and other Third World communities.

For black theology (and Third World theology), the passion story of the cross is not a theological idea but an indication of God's suffering solidarity with the victims of the world.

(37) - (38) Black theology has de-emphasized the Western theological tradition and affirmed black history and culture.

(39) - (45) Identify one of these historical sources used by Jeremiah Wright as examples of holding spirituality and justice together.

(a) Henry Highland Garnett
(c) Frederick Douglas

(b) Micah
(d) Otto Kerner

(39) d The Governor of the State of Illinois who headed the National Advisory Commission on Civil Disorders.

(40) a This black Presbyterian pastor declared in 1843 that black slaves should seek freedom through force if necessary.

(41) b He maintained that people should know what is good and what God asks of us, namely to do justice, to show constant love, and to live in humble fellowship with our God.

(42) d He warned that the U.S. was in grave danger of repudiating the traditional American ideals of freedom, dignity, and equal opportunity for all.

(43) c This escapee from slavery explained in a 1838 speech how racism infects white Christians, making them hypocritical and poor examples of Christian faith.



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- (44) a His speeches before the Civil War called for a practical application of what black slaves had sung in the spiritual "Oh Freedom".
- (45) d Chair of a 1968 presidential commission that warned that North America is heading toward two different societies: white people and people of color.
- (46) - (53) James Forbes presents a four point paradigm of how spirituality and justice are an extension of the incarnation. What are these four points?
- (a) Tension is normal and to be expected in incarnational theology
 - (b) Any relaxation or reduction of that tension is heresy. It must be both-and not either-or. It must be both spiritual and social, both spirituality and justice.
 - (c) Faithful commitment to both sides of this dialectical tension (both spirituality and justice) is essential.
 - (d) We must have complete confidence in God's capacity to coordinate both sides. We must trust that God can pull it all together and hold it together.
- (54) - (57) Forbes maintains that our theology is basic to all else. Theology is all-important because it determines anthropology, and anthropology determines sociology.
- By this he means that one how views God determines how one views other humans; and how one views other humans determines how one orders society.
- (58) True X or False __
According to Joyce Hollyday, Sojourner Truth's early years as a slave had developed in her a passion for freedom and for ending all human bondage.
- (59) - (60) The childhood name of Sojourner Truth was Isabella. Her first language was a Dutch dialect.
- (61) Which one of these following statements was not one of the spiritual truths that Sojourner Truth's mother taught her as a child? e
- (a) There is a God who sees and hears all you think and do.
 - (b) When you are beaten or cruelly treated, or you fall into any kind of trouble, you must ask God's help.
 - (c) God will always hear you and help you.
 - (d) You must not be defeated by the world's injustice & cruelty.
 - (e) You must accept your station in life as a slave; this is the life that God has given you.

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- (62) - (67) To cope with what was happening to her, Sojourner Truth turned to the God her mother had talked about. What were the three stages she went through in these first conversations with God?
- (a) She asked God to protect her from her persecutors.
 - (b) As the abuse grew, she pleaded with God to tell her what she was doing against God's will to bring such tragedy upon herself.
 - (c) Before long, she knew that her only prayer could be one for deliverance from the Nealys, and she begged God to send to her her father.
- (68) True X or False __
At 13 years of age, Sojourner Truth was bought by a plantation owner who considered her "better than a man" because of the work she was able to do.
- (69) The name of this plantation owner (#68) was John Dumont.
- (70) Choose one of the following. The circumstances of the death of Sojourner Truth's father were: C
- (a) He became ill and died.
 - (b) He was beaten to death by his master.
 - (c) He was moved out of his cellar home ^{and} he froze to death in a shack.
 - (d) Freed by his master, and with no means of livelihood, he starved to death.
- (71) True __ or False X
Sojourner Truth grew to love a fellow slave on the plantation where she worked, but she was forced to marry a slave on a neighboring estate.
- (72) - (73) When Sojourner Truth ran away from her slave master, she took with her her infant daughter Sophia. She was given refuge by a Quaker couple.
- (74) - (75) Sojourner Truth's first encounter with Jesus was dramatic:
- (a) showering her with the forgiveness that only Jesus can offer
 - (b) inviting her to a love so profound that she was able to forgive even her white persecutors

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- (76) - (77) While in New York City, Sojourner Truth got mixed up with a religious fanatic named Matthias and was accused along with him of poisoning someone. She was brought to trial, the result of which was b. (choose one of the following)
- (a) a jail sentence
 - (b) acquittal
 - (c) the case thrown out of court due to irresponsible lawyers
- (78) - (79) Why did Sojourner decide to leave New York City?
- (a) She grew increasingly uncomfortable with the corruption and vice
 - (b) She felt a call to take her message about Jesus to other parts of the la
- (80) - (81) What were Sojourner's prophetic words in 1867 about the fight for women's suffrage?
- "I am for keeping the thing going while things are stirring; because if we wait till it is still, it will take a great while to get it going again."
- (82) In 1864 Sojourner decided to go to Washington, D.C. to meet with President Abraham Lincoln.
- (83) - (84) Once in Washington, Sojourner decided to stay a while because of the misery she saw among the former slaves who had come there. For the previous 20 years her ministry had been preaching and agitating among white people. Now she felt God's call to remain with her own for a while.
- (85) When black people were freed from slavery, Sojourner put her energy in a new dream, one that failed, namely a land grant for blacks in the U.S. West.
- (86) - (88) At a 1852 women's rights convention in Akron, Ohio, several male clergy present put forward three main arguments which Sojourner Truth refuted. These arguments were:
- (a) Men should have superior rights and privileges because of their superior intellects.
 - (b) If God had desired equality for women, God would certainly have revealed this through Christ Jesus.
 - (c) Look at what happened to the world on account of Eve.
- (89) - (90) What was Sojourner's favorite sermon to preach?
- An account of her life from the time of her parents' enslavement to the time of her own encounter with Jesus, the one who heard her cries even when no one else would or could.

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(91) - (94) According to Jacquelyn Grant, Sojourner Truth was way ahead of her time in that she saw the connections between the three ism's of:

racism, sexism, and classism.

It was her experience as a black woman that gave her this insight.

(95) - (100) Match one of these well-known quotes of Sojourner Truth with each occasion described below:

- (a) "Ain't I a Woman?"
- (b) "Like Oil on Agitated Water"
- (c) "Is God Dead?"
- (d) "Then I Will Speak Upon the Ashes"
- (e) "Children, I Speak to God, and God Speaks to Me."

- (95) a Her speech at an 1852 women's right convention in Akron, Ohio.
- (96) d Her response to a threat to burn down the hall in Indiana where she was scheduled to hold a rally.
- (97) c Her response to Frederick Douglas when he asserted that slavery would end only with bloodshed.
- (98) a The speech in which she refuted the arguments of men present against women's rights.
- (99) e The line with which she began most of her addresses.
- (100) c The line inscribed on her gravestone.

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(A) Homosexuality, Religious Life and the Clergy

- (1) According to Boswell, one of the most difficult aspects of being a gay or lesbian person is invisibility or lack of category, not being in a generally recognized category. He outlines three kinds of oppressed status:

(a) inferior insiders (b) outsiders (c) no category

The most prominent example of status (a) would be women, who are imagined in most cultures to be inferior but still part of the culture.

An example of status (b) would be blacks in modern times and Jews during the Middle Ages. Groups with this status are despised and sometimes excluded from the society entirely. There is some recognition, however, that people in this status are in some respects like the general population (there are at least some points of common identity).

Status (c) is the worst of all in Boswell's estimation because there is no recognition or understanding that there are indeed people like this. An example that cuts across history and cultures is left-handed people.

When something new arises with no category, human beings react either heroically or abysmally. A current example is persons with AIDS.

- (2) According to Boswell, the majority of people in the U.S. do not think of gay/lesbian people as a separate group of people with their own needs and desires. Rather, gay people are viewed as like everyone else but who have chosen to do this bizarre and awful thing. Gay/lesbian people are not viewed as a separate category, but as degenerate. Heterosexual people can understand temptation to extra-marital sexual affairs and to taking something that is not theirs because undoubtedly they have had these temptations themselves, but they cannot imagine the need of gay/lesbian people for romantic/emotional involvement with and affirmation from someone of the same gender.

Much of the general population, according to the Kinsey studies, has had some kind of same-gender sexual contact. They make a clear distinction, however, between furtive sexual release with someone of the same gender and passionate, enduring love with someone of the opposite gender.

Because the general population operates on the assumption that everyone has the same needs and desires (universal heterosexuality), they do not understand gay/lesbian people. They cannot see that the situation of the heart is reversed for gay/lesbian people.

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- (3) In a one-paragraph essay explain why the very idea of gay priests, sisters, and brothers is so shocking and even unbelievable for many people.

④ Since priests and religious are celibate, how could they be gay? When one operates with the assumption of universal heterosexuality, then being in religious life means not acting on or foregoing this universal heterosexuality, or being asexual. That anyone could forego homosexual interests does not occur to many people.

- (4) Gay/lesbian religious find themselves doubly marginal: marginalized for being gay or lesbian and marginalized for being religious.

③ Historically speaking, however, gay/lesbian religious experience is central to understanding gay/lesbian experience in Western culture.

Boswell thinks that gay/lesbian people have been a disproportionate part (percentage) of the religious in Catholicism at all times.

- (5) The two most common lifestyle ideals in Catholicism have been marriage and religious celibacy.

- ② (6) The nature of marriage was changed by Christianity. In the ancient world marriages were often arranged for dynastic or political reasons, and it was expected that one would have erotic interests outside of marriage.

- ⑤ In Christianity, however, the purpose of marriage came to be viewed as procreation, and so sex outside of marriage was thought to be wrong. Sexual relations within marriage were for the purpose of procreation.

④ Before Christianity, gay/lesbian people could have been married and fulfilled their duties as good spouses, parents, & citizens, and still find erotic/emotional fulfillment outside of marriage. This was not an option, however, for Christians.

- ① (7) Since the Christian idea of marriage was not very attractive to gay/lesbian people, it was only natural that they turned to the only other widely recognized option, namely religious life.

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- (8) Religious life was a natural home for many gay and lesbian people. In a one-paragraph essay explain why the convent would be so attractive to many women for other than spiritual reasons.

(4) For a woman who did not want to have sex with a man and get into the life-threatening condition of pregnancy, the only real option was to join a religious order. In religious life, women could adopt roles other than the gender-stereotyped roles of wife, mother, housewife, etc. Nuns could gain positions of power closed to all other women. Religious life was also an opportunity to live with other women.

In a one-paragraph essay explain why the monastery would be attractive to many men for other than spiritual reasons.

(4) Men who joined religious orders could take on roles of nurturing and caring not open to other males. They could avoid going to war and instead occupy themselves with matters of the mind, heart, and caring. They could live with other men and meet other gay men.

- (9) Prior to the 13th century, homosexuality was not a particular problem for the religious communities or the priesthood. Up to that time Christian society seems to have been tolerant of homosexuality. There was a substantial gay presence in the church, and gay people were seen as expressing a different but "natural" sexuality.

(4) When restrictions were placed on homosexual behavior in religious orders, it was to enforce the discipline of chastity_____.

Basil was concerned about reducing the overt expression of sexuality in monasteries. He seems to have assumed that monks would have some desire for same-gender sexual contact and his advice is directed toward removing the occasion for homosexual temptation. The assumption is that people will have these temptations, but the monks live in a community that has decided not to act on these desires_____. Consequently they must fight against these desires. An ascetic lifestyle means a disciplined life with regard to food, talk, etc. as well as sexuality.

Also for practical reasons, personal erotic/emotional attachments in religious communities had to be controlled. According to Boswell, most of the world's literature and art is about the problems that love causes_____. In religious life one's mind should be on other things and not embroiled in this.

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- (10) Not all religious communities, however, tried to suppress same-gender attachments and relationships. Another way of dealing with homosexual desires in religious life was to idealize same-gender love and even see it as a possible basis for Christian spirituality.

5 The primary New Testament text for this approach was the Gospel according to John which describes a relationship between Jesus and the Beloved Disciple (John).

The abbot of Reichenau named Walafrid wrote love poetry to another monk. In fact his monastery became noted for romantic, erotic poetry.

Most of the surviving pre-modern lesbian poetry comes from nuns. Boswell cites poems written by 12th century nuns in southern Germany. Whether these poems are an actual description of physical affection between two women or they just use carnal love as a metaphor for a spiritual bond, they clearly demonstrate that physical love between women is an appropriate image for spiritual love. The love bond between these two women described in these poems is particular, not general, and it is a Christian love filled with Biblical allusions.

- (11) Boswell maintains that many of the prominent clerical figures of the 12th century, both male and female, seem to have been involved in special loving relationships with persons of the same gender. This even extended to the papacy, with Pope Adrian IV having an intense emotional relationship with the cleric John of Salisbury.

- 1 (12) Aelred, the abbot of the Cisterian monastery of Rievaulx in England, was sexually active as a gay man in his earlier life. Desiring a more fulfilling life, he entered a monastery, and he probably gave up overt sexual expression at that time. He continued, however, to have passionate love relationships with other male monks.

5 For Aelred, same-gender love was not a departure from religious life. On the contrary, it was one way to prepare for union with God. Aelred even went so far as to maintain that God is this kind of loving relationship or personal friendship.

The New Testament model for this kind of love, in Aelred's view, was the figures of Jesus and John, who were involved in a "heavenly marriage". All of Jesus' disciples were blessed by Jesus' presence, but only one was blessed with a more intimate relationship.

After Aelred's time, that is, from the 13th century on, attitudes toward homosexuality took a turn for the worse. Gay/lesbian people in monasteries and convents were no longer considered persons with natural feelings and desires, but rather as monsters.

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- (13) Even after the Church began persecuting gay and lesbian people from the 13th century on, homosexual relations still went on in monasteries and convents. One of the most well-known same-gender affairs involved Sisters Benedetta and Bartolomea in Italy in the early 1600's. The book *Immodest Acts* by Judith Brown describes this well-documented case.

(6) At the age of 9 Benedetta was given as a gift to a convent by her parents and at the age of 30 she became its abbess. She had ecstatic visions of Jesus and during these visions took on the person of a male angel named Splenditello. In this male role she spoke and act in a masculine demeanor and had a vibrant sexual relationship with her roommate Bartolomea.

When she was found out, Benedetta was deposed by male church authorities and imprisoned in the convent for the rest of her life.

In this lesbian relationship there was a connection made between spirituality and sexuality in that ecstatic visions were related with the expression of sexuality. This is a dramatic shift, however, from the 12th century poems of two nuns articulating love for each other - woman to woman. To engage in a same-gender relationship, Benedetta fell into an ecstatic trance and acted "male".

- (14) Many secular priests were also gay. The word "secular" here refers to working in a parish in the world, as opposed to being a religious brother in a monastery.

(9) Boswell maintains that celibacy was not always the rule for Roman Catholic clergy, that there was no general rule of celibacy before 1100. Many priests and even many of the popes were married. There was, however, pressure for clergy not to co-habitate with wives and not to have any contact with women.

Because of these pressures, the secular priesthood might well have been more appealing to gay men than to heterosexually-oriented men. Much same-gender erotic literature was written by priests. In the literature cited by Boswell, human love is not seen as earthly and transitory but as part of God's plan and part of spirituality; the priestly writer looks forward to continued love relationships in heaven.

In the Middle Ages priests were thought to be almost entirely gay by non-Christian writers who wrote about them, that is, Muslims and Germanic invaders.

Pope Leo IX was asked to discipline priests who had been involved in homosexual activity of any sort, but he refused to do so. The only ones he defrocked or demoted were those who had engaged in such activity for a long time or with many men.

In the 12th and 13th centuries there was a struggle over the issue of clerical celibacy. The result was a prohibition of marriage for Western Catholic clergy.

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(14) (cont'd)

In a few sentences explain why this struggle was in part a gay-straight fight.

(3) Some of those who argued against celibacy said that its proponents were gay men who didn't care about being married. Since they were homoerotically-inclined, they did not want to need a woman for sexual release.

From the time of the Reformation on, many Protestant leaders thought that Catholic clergy were overwhelmingly gay_____.

(15) Heterosexual marriage and religious celibacy were the most common lifestyle ideals during the first thousand years of Christianity, but there were other lifestyle options. As already stated, there were many married priests. For average Catholics, concubinage (having a concubine or mistress) and divorce were allowed in many circumstances.

(6) Concubinage was allowed because of the vagueness about what constituted marriage. The Church did not start officiating at heterosexual marriage ceremonies until about the 12th century. Prior to that, most Catholics were married in private family ceremonies_____.

St. Augustine did not see much difference between concubinage and marriage. There were only problems if the man was already married and then took a concubine, because that would be polygamy_____.

The emperor Charlemagne_____ was allowed to have several concubines.

According to church rulings, men who had concubines were to be admitted to Holy Communion_____, but their concubines were not. (Typical patriarchal double standard!)

Divorce was allowed for Catholics until the 12th century.

(16) Another lifestyle option, according to Boswell, was homosexual marriage. There was a Christian same-gender marriage ceremony from at least the 5th century. Copies of this ceremony have been found in collections of monastic literature_____ and in general liturgical manuals_____.

(2) Some Eastern (Greek) Church authorities prohibited monks from being homosexually married, but in many monasteries, monks could be married to each other_____, but not to someone outside monastery_____.

(1) The homosexual marriage ceremony had a close relationship with religious life. One of the male couples whose names were invoked during the prayers were a lay couple named Sergius and Bacchus who were soldiers_____ by occupation. Another couple cited was Cosmas and Damien who were monks_____.

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(16) (cont'd)

- (1) In some versions of the ceremony, two of Jesus' disciples were cited, namely Philip and Bartholomew. These two disciples were viewed as archetypes for a same-gender relationship in the same way that Sarah and Abraham are archetypes for heterosexual relationships.

The prayers in this ancient homosexual marriage ceremony contain some powerful lines, such as:

"To these your servants who love each other in the love of the spirit, and have come into your holy temple to be blessed by you, grant unashamed devotion and unfeigned love."

"Grant them unashamed fidelity and honest love, and may they be unhated and not a cause of scandal all the days of their lives."

"Bless these your servants...not joined by nature, but by love."

- (1) Many monks in the Eastern Church (Orthodox) were married with this rite; it was less common in the Western Church (Catholic). It is not known whether any priests were homosexually married during the time when priests could be married. The Greek Church prohibited this ceremony from the 18th century on. Has the Vatican ever officially prohibited it? Yes or No X

- (4) (17) Similar to the homosexual marriage ceremony in some respects was a ceremony of special friendship which was performed in religious communities to celebrate a special bond between two persons. This ceremony was very widely performed in the West until the 14th century and then suppressed.

This special friendship ceremony is a concrete example of the belief that love between persons of the same gender might be part of their commitment to God, but it probably presupposes celibate love.

- (7) (18) The relationship between religious life and homosexuality is a paradoxical one. Gay and lesbian people have brought an enormous amount to religious life - being disproportionately represented in it. Gay/lesbian people have probably always had a special relationship with religion and religious sensibilities. Examples are the berdache in Native American culture and the shaman in other primitive cultures.

Three gifts that gay/lesbian people have brought to religious life are:

- (1) (a) bonding not based on procreative love
(2) (b) sensitivity to being outsiders in society
(3) (c) sensitivity to the limits of stereotypic notions of gender

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(18) (cont'd)

Religious life has also brought much to gay/lesbian people, besides the obvious suffering, namely:

- (1) (d) It provided the opportunity to find out who they were and to meet other gay people.
- (2) (e) In a society that would not respect a gay lifestyle, it was a way to escape heterosexual struggles and at the same time to serve God and community. It was a way to live in a respected and positive way without being married.

(19) All through Christian history many gay/lesbian people in religious life have coped alone - without any sense of each other, without any sense of a long tradition, without being aware that the tradition from which they felt alienated was created at least in part by others like them (other gay/lesbian people).

Historically, the major models of Christian gay life have been persons involved in religious life. The most obvious and prominent position for gay people in Christian history has been religious life. It is the most consistent, most widespread, most institutionalized, and most constructive identifiable gay lifestyle in the Christian West.

(20) In the question-and-answer period after Boswell's lecture, the first question is about why intolerance against homosexuality arose in the 13th century.

Boswell's response is that this was a period of economic decline which affected the overall outlook of European society. In the 1000's there had been economic prosperity, but from 1150 to 1450 the situation reversed with Europe getting poorer and poorer, with accompanying plagues and famines.

People saw their world collapsing around them and wanted to know why. Because there was no easy explanation, they made one up by scapegoating such groups as Jews, Muslims, witches, and gay people.

